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ABSTRACT

The results, convictions, and recommendations of a colloquium designed to study the improvement of present and future cultural relations are presented. Study groups from Japan, Africa, the Middle East, India, Southeast Asia, and the United States participated in the conference. Chapter one analyzes the context of cultural relations, the instability of international life, the scope of cultural relations, and the importance of cultural diversity. Chapter two examines the role of Africa and Asia in cultural relations, including guidelines for the future and suggestions for overcoming cultural obstacles. Chapter three analyzes man's search for values and meaning in life, including the implication of value differentials and the contribution of youth to the search. Chapter four examines the local capabilities of developing countries in cultural relations and makes recommendations for scientific, technological, educational, and humanitarian exchanges. Chapter five provides ten suggestions for meeting the challenge of reconstituting the human community along more humane lines. (Author/DE)

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# RECONSTITUTING THE HUMAN COMMUNITY

A Report of Inquiries Concerning

CULTURAL RELATIONS for the FUTURE

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# Reconstituting
# The Human Community

A report of Colloquium III, held at Bellagio, Italy, July 17-23, 1972 for the program of inquiries, *Cultural Relations for the Future*, sponsored by the Hazen Foundation.

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*Now understand me well—It is provided in the essence of things that from any fruition of success, no matter what, shall come forth something to make a greater struggle necessary.*

*—Walt Whitman*


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# Preface

We, the undersigned, after an intensive final week of dialogue at Bellagio, Italy, in Colloquium III of Cultural Relations for the Future, want to share the following convictions and urgent recommendations with all who are interested in the improvement of cultural relations in our time.

We brought to our work the results of inquiries carried on for more than two years by Study Groups in Japan, Africa, the Middle East, India, Southeast Asia and the United States. This diversity of viewpoints enriched our experience and provided many insights which came to shape our thought. Within that diversity we discovered a new unity. At the same time, we were acutely aware of others, missing from our councils, with different viewpoints but equally essential to a world-view, whether in Eastern and Western Europe, the People's Republic of China, Latin America or the Soviet Union. Although it was not possible to form groups in these places at this time, we sincerely hope that from them individuals and groups will be part of continuing inquiries along similar lines in the near future and that we may have the opportunity to participate in some way.

We are aware of a growing network of individuals concerned with the improvement of long-term cultural relations among peoples and countries who wish to transcend the barriers—political, military or ideological—which often distort or handicap the fulfillment of human relationships. At the conclusion of our deliberations we have agreed to share our thoughts and convictions through a series of publications, to continue our inquiries in various specific ways through the Study Groups and in new regional intergroup programs and to endeavor to create channels of communication with other concerned individuals and groups. We invite reflection upon the main themes presented here, collaboration and initiatives in the innovative planning and activities visualized and participation in enlarging a communications network concerned with the future of cultural relations.

*Reconstituting the Human Community*, first in the series of publications, will be followed by Study Group reports elaborating issues of special relevance in particular areas. Finally, a volume of essays on selected main themes of the entire program will be published in the summer of 1973. Thus, hopefully, the circle of inquiries will be widened and result both in additional writings and in meetings to explore



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the implications of these and other findings for policy and programs of educational and cultural exchange.

We wish, finally, to express our gratitude to the Hazen Foundation, which initiated and sponsored this inquiry, and to The Rockefeller Foundation which provided the hospitality of its study and conference center in Bellagio, Italy, for Colloquia II and III in 1971 and 1972.

September 1972



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# I. The Context of Cultural Relations

Our inquiries began with an earnest desire to improve educational and cultural exchanges. While we were interested in evaluation of past or present assumptions and selected experiences of special significance, we were concerned primarily with the search for new perspectives, imaginative new concepts and approaches for use by policy and program planners. It became apparent at once that this could only be done by a fresh evaluation of certain aspects of contemporary culture and their implications for cultural relations as a whole. Among these factors were:

1. The interdependency of peoples, now an inherent part of all basic problems, an important aspect of the developing life of all nations;

2. New developments in science, religion, the arts and philosophy, which are creating changing views of man, of his world and of his society which need critical examination;

3. Accelerating technological change, which both produces cultural problems and creates new opportunities for imaginative cooperative activities;

4. Urban, population, ecological and other problems, calling for new ideas and actions.

It also became obvious early on that a discussion of cultural relations for the future could not simply be limited to methodology, instrumentalities and their effectiveness or the scope and magnitude of cultural exchange. It is clear that these elements are affected by the



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setting in which we are and will be operating and especially by the differential in power that exists between nations and cultures. These differentials in power have inevitably distorted the nature and expression of cultural relations and yet the imbalances which constrain cultural interchange also, by their very existence, give added importance to efforts for such exchange. Indeed one of the questions to bear in mind is how to overcome, limit or compensate for the distortions and limitations imposed by the power configurations among nations.

In any case, cultural relations cannot be seen apart from the setting in which they occur. Put more broadly, the setting itself is part of the problem, especially because now it is becoming clear that the setting has become dangerously unstable. It is no exaggeration to say that all systems on the basis of which the world is organized are facing a dead end, at least if present trends are allowed to continue. And insofar as they do not face a dead end, they are on a collision course.

*The instability of international life*

Without subscribing to all the conclusions of a recent report of the Club of Rome, it is well to remember that it states a problem from which, given present projections, there is no escape. It posits the grave danger, within the near or foreseeable future, of the destruction of man's life-support systems because of pollution, population pressure and the raw materials crisis. But quite apart from that report, we realize that other imbalances in the world cannot be maintained. The present world system is bound to undergo considerable change and most likely rather violent change. There is the growing gap between the rich and the poor countries which, in the coming decade, seems bound to become even greater. There is an apparent incapacity to come to grips with this problem—not so much because of a lack of awareness among either the rich or the poor countries, but because the problem requires adjustments beyond the present political capability of nations, since the causes are rooted in the social and political power structure in the rich as well as the poor countries. These global imbalances are untenable also because at some point the underdeveloped countries may insist that the larger part of the raw materials which they provide be used to deal directly with their own problems. This would require a fundamental restructuring of the present world system.

The growing instability of the international order affects cultural relations, among other things, by the differential in access to the international communications system. The problem is, therefore, not simply

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a matter of a gap in wealth, nor a gap in knowledge; it is also a gap in access to opportunity. It is, in short, a gap in power.

There are, of course, signs of new directions slowly emerging. The signals may be weak but they are there and it would be a mistake to overlook them. There is the détente among the great powers growing out of the realization that the manner in which the powerful countries try to protect their security is becoming increasingly senseless and the resultant movement toward a new multipower equilibrium in the world. Its evolution is slow and uncertain, but unmistakable. The United Nations Conference on the Human Environment (Stockholm, 1972) bore witness to a growing acceptance of international responsibility for the care and maintenance of the planet. There is a growing awareness of the total interdependence of all countries, rich as well as poor, that forces upon people greater rationality.

However, these trends and directions are still halting and uncertain. It would be wrong to conclude from them that there is an inevitability about convergence and that historical determinism has now taken hold. There is nothing automatic in what is going on in the world and there are strong counter-forces at work. The Stockholm Conference, itself, showed that concepts of absolute national sovereignty still exist among some very powerful and diverse countries. There is internal violence, urban and rural guerrilla warfare and an almost compulsive struggle for recogniton and power by smaller and newer groups.

Yet the absolute sovereignty of the nation-state is challenged by the growth of multinational corporations; portfolio investments have become more and more worldwide. The World Bank and its activities represent a significant expression of a new type of international sovereignty. The growing satellite communication system is another. While the developed world seems to be moving towards larger and larger political and economic units, one also sees an incapacity to deal with internal violence, let alone international terrorism. Such instances point up the need for smaller internal groups within larger social and political units—groups in which a sense of identity and authenticity give meaning to man's existence.

It is, therefore, no exaggeration to state that while there are signs of new directions and of a new attempt to take command again of impersonal processes that seem to be dominating our societies, it is possible that things will get worse before they get better, if they get better at all. It is this changing setting, then, and the many questions

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that are involved that lend drama and urgency to inquiries about cultural relations in the near future.

Other questions arise about the nature of the changes in the context and setting of cultural relations. Are we simply concerned with political, economic and social shifts within the existing setting and world structure—shifts, for instance, in the relative power position of Japan, China, the Soviet Union and the United States? Or are we involved in profound cultural trends that can change the setting itself and lead to a new international order in which the North-South dichotomy will become manageable through evolving international mechanisms based on a different distribution of power? Or are we involved in an even larger process of epochal change in the category of the rise and fall of civilizations? We neither know nor can know. But the participants in this inquiry are convinced that these trends have had and will have an undeniable influence on the shape and character of international cultural relations. Taken together, they tend to support and reinforce one another in laying the basis for far-reaching changes that make up the tides of history. Because of their interaction, underlying forces and social structures have come under pressure and are now in flux, affecting cultural relations.

In addition, it is important to be aware that part of the setting is shaped by moods and intangible factors. Much recent writing adds up to a kind of doomsday essay on civilization, a consensus that it may end in 50-200 years from famine, over-population and exhaustion of energy sources. We must fight cultural pessimism, no new phenomenon but rather one which recurs in new guise in every epoch. We are witnessing a lowering of the threshold of patience and tolerance. We seem to be in a period of impatience and intolerance, a rise in demands for immediate gratification, a turning to instant utopias and a weakening of a sense of history. This mood must also be resisted. The structural problems in the world are intractable, requiring long and continued pressure, persuasion and education. We cannot afford to be swept along by a mood of despair. We need a strengthened capacity to see social problems steadily and historically, for despair and utopianism are recurrent in the history of civilizations. Their presence does not necessarily denote the impending fall of a civilization—moods of cultural depression come and go and are often little more than momentary phases in a civilization. In any event, we should not allow ourselves to be caught

up too much by the cultural pessimism that pervades the American and Western European scene and is reflected in the thinking of some developing countries.

*The scope of cultural relations*

In recent years cultural relations—that is, exchanges in education, the arts, science and technology and information—have become infinitely more numerous, complex and involved. So, the question arises how much can cultural relations really achieve? What are their limits? In one aspect, cultural relations can do very little. They certainly cannot overcome or deflect major historical events or eliminate acute power conflicts. But, they are the chief means to shape the future of men and nations, to change their directions through creative mutual borrowing and to strengthen an awareness of shared values. Cultural relations can be viewed as a tool contributing toward international community building, understanding, empathy and co-existence. In this critical era cultural relations can focus the massive experience and knowledge at our disposal upon the design and demonstration of new models of developing societies and cultures.

Cultural relations can heighten man's awareness of new interdependencies among nations. There is an urgent need to reinforce this sense of interdependence and the essential unity of mankind. The infinite threads that bind men together stem from their common humanity. Raymond Fosdick writing during World War II declared:

> In peace as in war we are all of us the beneficiaries of contributions to knowledge made by every nation in the world. Our children are guarded from diphtheria by what a Japanese and a German did; they are protected from smallpox by an Englishman's work; they are saved from rabies because of a Frenchman; they are cured of pellagra through the researches of an Austrian.

This unity is most vividly seen in the conquest of disease but also in all fields of knowledge. This work which surrounds us, whether in war or in peace, from birth to death must go on. Toward this end, it is vital that cultural interchange be expanded and deepened wherever possible. The reason for this can be seen not only in health but in trade, international politics, and in the pressing problems of population and disarmament, as well as in education, communications, the arts and religion. In all of these areas, no nation can go it alone—extensive cooperation with other nations and organizations is essential. Cultural relations, with greater mutual understanding among peoples as their goal, are imperative both to smooth interactions among

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nations through increased empathy among peoples and to heighten the world-wide consciousness that the earth is a shrinking planet. Mankind is faced with problems which, if not dealt with, could in a very few years develop into crises world-wide in scope. Interdependence is the reality; world-wide problems the prospect; and world-wide cooperation the only solution. As a tool for sensitizing people to the reality and the prospect, stimulating them to attempt the solution, and creating the kind of empathy and understanding essential to both sensitivity and stimulation, cultural relations are, and will increasingly become, a decisive aspect of international affairs.

There is a clear historical trend away from unilateral cultural relations, or the dissemination and imposition of a unified value system with implied universal and absolute validity, toward reciprocal cultural relations. This is based upon assumptions of the plurality and integrity of human cultures and the desirability of keeping cultural relationships free from the domination of political relationships and power structures. The essential feature of "cultural reciprocity" is the process of mutual interaction, free from the dictates of international politics. These principles do not contradict the idea of state-affiliated cultural exchanges; on the contrary, they coexist with the desire to widen such exchanges as much as possible. In the last several decades, there has been an unprecedented expansion of governmental and intergovernmental cultural and educational exchange programs. What is aimed at now is the addition of other, less politically-motivated forms of networks, linkages and other systems of cultural interchange. Given present international trends, opportunities are increasing. There is reason to hope that mankind may be moving in a spirit of cooperation and mutual respect among cultures, toward a realization of a new humanism which will be a fresh expression of the humane and the human. It is well to remember that history and contemporary life amply demonstrate how unsettling cultural contacts can be. But more importantly, history also reveals with startling clarity that cultural contacts have been stimulating and have led to a creative and innovative cultural flowering. For instance, cultural historians can point to the results of Japanese borrowing from Tang China and later from the West; to classical Greek culture, a product of centuries of interaction between independent city-states and the Mediterranean and Valley cultures of the Fertile Crescent; to Arab culture, itself a product of interaction among the cultures of Greece, Persia and India; to the Renaissance and to American borrowing from Europe. These and

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other creative moments in cultural history, illustrating mutuality and equality, deserve more profound study and wider recognition.

What may be even more important is this: when men start to look for new directions and assert themselves against what seems to be the present trend of history, from that time on they cannot do without cooperative cultural relations. At the point where they want to move toward a new international order as the basis for survival, they are faced with a need for a new vision of the future. They have to learn to develop and manage larger political and social units and at the same time find a place for smaller units, sculpted on a human scale and represented by traditional ethnic, religious and language groups, new community groups and, one should add, the family which seems on the verge of disappearing in some areas.

If men want to move in new directions, they will have to broaden the range of their potentialities and capabilities. They have to be able to manipulate and manage larger political, economic and business units at the same time as they learn to build and preserve smaller communities. Against the depersonalized impact of the laws of science, technology and the larger bureaucracies, men must find and fathom new religious and spiritual depths. There is a need for a new humanism beyond the superficial unity that is imposed upon men by the global communications system. We cannot be kept together to build a new future unless we are linked to our fellow-men by more than survival instincts. What each of us needs is a new moral vision or a new philosophy of history capable of giving us at least some notion of where we may be going and some sense of the value of our place in the changing world in which we live.

The manifestations of the destructiveness and evil of which human beings are capable keep reminding us of the darker side of all nations and peoples and of the need to keep these tendencies under control. There is now also a clearer awareness of our need to fulfill and to actualize those dimensions within ourselves that are non-rational, intuitive, expressive and transcendental. All this points to the possibility that what we need may be a new faith or a new religion or a new interpretation of existing ones. The major religions in the past have played a liberating role, not only in individual terms, but also socially. They have helped move men from mutually antagonistic tribal societies toward larger communities of the faith and have helped create larger social and political units as well. Perhaps the time is

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coming, or has come, for some new spiritual awakening which may once again have wide political and social consequences and thereby enlarge men's capacity to survive. One can only speculate and hope because it is not something that can be contrived. But the need is clear. Maybe we are in a situation similar to that some twenty-five centuries ago when a number of prophets, teachers and religions emerged within a brief span of time in various parts of the world. No one knows, but one cannot escape the feeling that we are at some epochal turning-point in the history of mankind. Consequently, it is impossible to think constructively about new institutions, new programs, new instrumentalities, new methods, and new strategies without keeping these broader dimensions in mind. Whatever we do should enable us to reinforce the impulse and may help humanity move in new directions.

We should therefore think not simply of institutions and programs; we should also think of processes, directions, the speed and scale in which things have to be done. The great problem may be how to phase differential stages of development in cultural relations. While rich nations have moved into a post-industrial phase, transcending narrow national boundaries, the nation remains, especially for the less-developed countries, the most effective organizing unity. This constitutes an important area of tension that will require time and patience for resolution. There is a danger in advocating cultural diversity for its own sake but also danger in ignoring the differences which actually exist in the world today. Future activities in cultural exchanges must relate to these processes. Purposes and programs should be meaningful not only to the rich or the poor, but to both. They should have the capacity to reduce the impact of the power differentials that seem to be part of the human condition.

*The importance of cultural diversity*

In all our Study Groups, we have come to accept, and gratefully, a clearer understanding of the importance of cultural diversity. Irrespective of the pros and cons of the viability of a system built on cultural diversity, it is important to realize that simply from the point of view of mankind's mental health, capacity for survival and resiliency as a species, it is advantageous to have cultural diversity—in the same way that ecological stability becomes possible only by maintaining a large diversity of species. A fresh recognition of the fact and potential of cultural diversity has been a vital factor in the developing thought of each of our Groups, shaping its new perception of its own identity,

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relationship to others and the need for policies for future cultural relations.

We must develop an institutional structure that will make diversity possible on a democratic basis. Since all cultures are not equally strong, the problem is how to keep the weaker, more fragile structures alive. This challenges us to make new advances in fashioning the tools of living together.

Toward this end, we need to take a closer look at why past concepts of universality have proven inadequate. The reasons are not only that some groups wanted to dominate, but also that concepts of universality have sometimes been too remote and too rationalistic. There are other dimensions of universality and our urgent task is to work out social systems that give room for both universality and diversity on an open-ended basis, with a broader distribution of power. Such open-ended dialogue is possible only when the relativity and integrity of each culture is accepted and each is assigned certain responsibilities. The more flexible the system, the greater its capacity. Most systems of the past have postulated truth and gone on from there. Now there is need to allow the workings of continuous counter-pressures against the impact of groups or ideas within the systems and to recognize and rely upon a social dynamism deeper than ideological confrontations or strategic concepts.

Nations everywhere must now relate to the changing context of international cultural relations in the light of their own specific problems. Man cannot free himself entirely from the older structures and forces, but neither can he be free of the new strains and tendencies. What is needed is a creative act, as each nation from its present position confronts the changing patterns of cultural relations. In this context Africa and Asia, from a fresh and unfolding vantage point, have an unique and constructive role to play.

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# II. The Role of Africa and Asia in Cultural Relations

In today's swift tides and cross-currents the central fact for the future of cultural relations is the changing role of the recently independent states, particularly those in Africa and Asia. As their own leaders point out, the post-independence period opens to them unanticipated and unprecedented opportunities. These exist, however, in the midst of interdependent world-wide cultural contacts and hence require a fundamental rethinking of identities, roles and relationships on the part of the older and more affluent nations, as well as the younger and at present poorer countries. The current situation presents a challenge to all peoples and nations but, in a special sense, a challenge and opportunity to Asia and Africa in the shaping of the new world.

Asia and Africa are rich in resources for this task, particularly in the realm of values and ideas. The developed world needs help because of the failure of its leaders, with notable exceptions, to do much about value problems such as equality and justice. There is often more rhetoric than rethinking of these values, more propaganda and politics than policy. The religious dimension is characteristically excluded by pragmatists and intellectuals. Thus we gravitate between the exploiting of values and their neglect. The widespread removal of the religious dimension from daily life and the strict institutionalization of religion aggravates the problem.

Asians and Africans have sometimes avoided this myopic view of life and in such moments have achieved a new degree of cohesiveness with the young in all civilizations. Values for them are both transcend-



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ental and functional and the interrelationship of the two is of far-reaching importance. Functional values include the goal of survival, ecological balance and values in relation to nature and spaceship earth. Yet such values may and often do leave unanswered the question of what we survive for. It is possible to survive and reject the meaninglessness of human existence; we may discover that we live in a small and inter-dependent world while asking "What does it mean?" The West has moved out of the era of great ideologies even though it may still be saddled with some of the residues. It has learned that society cannot act with impunity toward the self-conscious and in this it may find unity with Asia and Africa.

*Historical perspectives and processes*

A sense of history and of process is required, and all need to think of antinomies or dichotomies, not of simple, one-dimensional issues. The context of international cooperation and cultural relations is best seen in such terms. The antinomies of international cultural relations include the need to develop national self-confidence for grappling with national problems vs. the need for international cooperation to solve common problems; technological advance vs. ecological balance; efficient development through the centralization of power vs. popular participation and the generation of individual initiative through decentralization; and the preservation of traditional values vs. the appropriation or creation of new and modern values.

No one can foresee the shape of the future or the prevailing role of one or the other of these dichotomous forces. What must be self-evident, however, is that he who would be a leader in helping mankind to find its way through the perplexities of the late twentieth century must understand these antinomies that make up the basic patterns of national and international life. At least for the near future, they are fundamental and decisive, and to pretend they can readily be wished away is to run in the face of present-day actuality.

It is abundantly clear that newly independent states must achieve self-confidence and a sense of identity as they grapple with urgent national problems. Newly formed governments must demonstrate their capability to meet the needs of their people. Moreover, as there are assets to international cooperation, there are also liabilities. Sharing oftentimes entails dependency relations with accompanying obstacles to national self-determination. Thus, there is tension, potentially at least, between international cooperation and national development.

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Likewise, newly independent states find themselves at differing stages in their growth and development. A shadow has been thrown over their claim to the right to modernization and the building of contemporary societies by a new awareness of the human and ecological costs of industrialization as observed in the more developed world. And yet it is important that poorer nations not feel that the talk about ecology is one more way for the rich to deny the fruits of progress to the poor, and also important for the poor and the disadvantaged not to feel that those who speak of long-term approaches to ecological problems are secretly planning to cut off continued advance for the disinherited.

Already there are fundamental changes in the outlook on cultural relations of the western countries with the countries of Asia and Africa. During the post-World War II period the emphasis and relationships changed fundamentally from the older period of cultural contact when missionary zeal, trade or curiosity provided links with the "exotic" countries of Asia and Africa. During the post-independence period development was the main concern. Thus, cultural relations took the form of modalities for the transfer of knowledge, science and technology and the ways in which the countries of Asia and Africa could be plugged into the international systems of the scientific world. Essentially, cultural relationships were characterized by the naive assumption that it only required the reshaping or rebuilding of the minds of these peoples into the image of the minds of western peoples, without any particular awareness of the way science has developed. This has led to the creation in some countries in Asia and Africa of a generation of social scientists of narrow vision who have difficulty in relating to social and political realities once they return from studies abroad. Likewise, it has led to a lack of imagination in some engineers and technologists when faced with the problems of relating to and nurturing local capabilities serving local needs in ways that are within the resources of their own countries. Cultural exchange has too often been viewed as a technological problem whereas in essence it is social, cultural and spiritual.

In this connection, there is need to re-evaluate the role of foreign "experts," who have descended in droves upon the countries of Asia and Africa, confidently offering solutions, often in "monologues," in areas which were sometimes unrelated to the political realities and the institutional framework within which ideas would have to be implemented. It was a relationship dominated by the patronizing air,

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whether intentional or not, of donor and recipient. Today, considerable, although still limited, rethinking is being done on both sides to reshape this pattern.

*Some guidelines for the future*

A fundamental guideline in developing new forms of relationships is the concept that cultural relations should be based on the principle of human equality. Great diversity exists in the interests and the goals of the different parties to any cultural relationship. But the interests of and participants in any such relationship must be treated equally in every cultural transaction. To achieve this requires persistent efforts by all concerned. Efforts are imperative to keep in view the colonial experience of newly independent peoples and their consequent fear of domination in new guise. European and American cultural ambassadors, among others, have to find ways to avoid the appearance of condescension, a stubborn, often unrecognized, barrier to mutuality and cooperation.

Population pressure, especially in the more populous underdeveloped countries of Asia and Africa, is creating a new and acute awareness that the various early models which consciously or unconsciously guided development strategies are inadequate to deal with the current problems of population and unemployment. In certain forms of technological development, such as the "Green Revolution," inputs of the new technology have contributed to the solution of very important and pressing problems. At the same time, the thoughtless introduction of modern technology unrelated to local needs and resources has led to increased dependency of some Asian and African countries on the developed countries, rather than an increased independence. It is becoming increasingly more evident that there is need for an intermediate technology, falling more nearly within the range of local development needs, resources and purchasing powers. For this reason, thinking about development and development processes in developing countries has changed in the last few years. It is now understood that economic development is not only discontinuity, but discontinuity within a broad stream of cultural continuity, and that economic development is not simply the implementation of projects, but the movement of a social system. In that process, it may be that the most important thing is to create conditions that will spark revitalization of the culture and the social system related to it.

The other major factor that has forced leaders in some developing

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countries to review cultural relationships between the western, industrially advanced countries and the countries of Asia and Africa is the cultural crisis in the West. The notion that the western model is the most attractive or efficient model to guide the choice of development goals and strategies has come under question. Two points of consensus are beginning to merge:

1. The developing countries will have to work out their own solutions to their problems, and models derived from other countries and cultures can serve primarily to clarify their thinking, evaluation and choice among options available to them. Africans and Asians must see their cultures and capabilities as valuable in their own right, base decisions on local criteria and achieve a firm sense of national identity.

2. The key to the development processes will be the nurturing of local capabilities in relation to local needs and resources. This means that, aside from and in addition to the need to develop capabilities in high technology, there is urgent need to develop intermediate technology—and for two fundamental reasons. First, intermediate technology will enable newly emerging countries to develop labor-intensive production techniques suited to their own situations and needs that will make possible gradual emancipation through diversification into non-agricultural activities. Second, unless they develop such intermediate technologies, they are doomed to remain captives of social and economic dynamics that will lead them to repeat the now largely irrelevant development patterns of the industrialized nations.

Asia and Africa must also seek more appropriate solutions in education. They will have to develop educational systems that are less expensive, more related to the developmental needs of their countries and to local capabilities and resources. Their present educational systems are too expensive and cannot expand with population growth, whether in classrooms, teachers, or teaching materials.

Perhaps their most important need is the realization that they will have to face the future in terms of their own level of expectations, rather than with expectations based on the history and example of the rich countries. Any developing nation now, except those small and prosperous ones such as Singapore and Hong Kong, that can afford to be part of the international trading system, will be fostering an illusion if it encourages expectations of a $3,000 per capita level or the level on which Europe and America live. Only a much more modest level of expectation is possible if they want to maintain the

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social fabric and cohesiveness of their nations. They will have to develop the capacity to live on a level of consumption that makes sense in the country itself and that will not tear the social fabric apart. Clearly, this can only be done if the countries of Asia and Africa develop the capacity to look at the limitations that their own situations impose upon them and the differing phases of development that they will have to go through. This will only be possible if they develop a clear sense of their own identity and their own value as persons and as societies, based on their own criteria and the meaning that life has for them. Some have emphasized that in Africa, for instance, considerable time will be required to discover, clarify, and accept their present identity before they can fully participate in the world-wide flow of cultural cooperation.

If this changing outlook continues to unfold, as we are confident it will, the door will be open for a new role for Asian and African countries in the world. They will have a valuable contribution to make to the manner in which man reorganizes himself and his life on this earth, both for the survival of individuals and that of civilization as a whole. What we now know about the care and maintenance of the planet, the whole problem of shifting ecological balances and the fragility of the life-supporting systems makes us realize that it is impossible for people everywhere to live on the advanced consumption level of the affluent societies. Indeed there is a growing feeling in the United States and Europe that even there per capita incomes and levels of consumption may have to be adjusted down. The social systems and civilization of rich countries as well as poor ones are inadequate to enable us to meet the requirements for survival. Thus out of the inadequacies of the rich countries and the poverty of the countries of Asia and Africa, men are joined in searching for new economies and civilizations befitting our respective situations in the world. Whatever our starting points, whether in affluence or poverty, we seek new life styles and new forms of social organization. But we are all united in this search. It is here that the Asian and African peoples may be able to contribute to the general search—not because they have any ready-made answers, for none of us have, nor because their own civilizations have proven to be either adequate or inadequate to deal with their own problems, but because in the course of rebuilding their countries they may come across valuable clues or elements that are capable of broadening the options that are open to all of us in reordering our lives and life-styles.

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History demonstrates again and again the alternating ebb and flow of the world's main currents of culture. The flow of culture is often a function of the differentials in power, of political and economic strength, but it can only be maintained if the stronger power is culturally productive as well. At this moment in history, in a time of redistribution and rearrangement of the configurations of power in the world, we stand at a point where a new intermingling of cultures is to be welcomed. The increasing awareness of the inadequacy of many of the present societal forms, among the developing countries as well as the industrial countries, in facing problems of the future opens an opportunity for a two-way flow of culture. Thus, the peoples and countries of Asia and Africa need no longer be predominantly consumers of culture, but producers or contributors of culture as well. This presupposes a clearer sense of identity, heightened concern for the quality of life, less slavish pursuit of consumerism in western terms, and more relevant development goals and strategies.

It also requires that the people of Asia and Africa come to terms with their past and with their traditions, develop the capacity to look both backward and forward, to relate their forward movement to their past and to look at the present in terms of the emerging new opportunities.

*Overcoming obstacles and hindrances*

The new intellectual leaders of Asia and Africa are coming to recognize that this changing role is possible only by rising above the resentments and the pain of unequal relationships in the world and the humiliation and distortions of soul resulting from colonial domination. They call on their people to recognize that if they continue to look at the future only out of this pain and distortion, it may be impossible to make a contribution and play the creative role that they have an opportunity to play. They can play it only if they look at the remnants of their cultural heritage and the stagnancy of their social situation in new terms and breathe new relevance and new life into this cultural setting. If they can generate within each of their countries a new breed of leaders, the revitalization of the past in relation to the creative forces within their countries can lead to a reconstituting of their societies. The new leadership groups will remain minorities in their societies, but perhaps they and their friends abroad, making up a new brotherhood of men who share common human values, can form

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"mutual protection societies" for shaping a better world. The goal is worth the striving.

The obstacles and handicaps to be overcome if these ends are to be realized are immense. The development of the requisite new technologies will be expensive and beyond the resources and the scientific and technological capabilities of some countries. To compensate, new forms of cooperation are needed, eschewing paternalistic relationships with the industrial countries. Businesses can and should play a more active role in helping the economies of host countries to move in this direction, but the sheer efficiency and power of multi-national corporations, for instance, make it very difficult, if not impossible for intermediate technologies to develop. There are other factors, such as the presence of large foreign business and professional communities with alien consumption levels and patterns and the further aggravation of the unintentional but disruptive impact of the outside world on a new nation through trade, aid, investment or the almost random messages that reach the population of the developing countries through radio, film, TV, books and magazines. The impingement of these forces tend to create not only unattainable expectations, attitudes and life-styles totally unrelated to the developing nation's own situation, but worse, threaten to overwhelm and stifle indigenous cultural creativity. They constitute some of the difficulties confronting the new leadership as it attempts to deal with the possibilities of creative acts made possible by the changing context of the world situation. The fact that such leadership groups are only a minority must not be ignored, but accepted, for inherent in them is the possibility of a creative force strong enough to shape the emerging situation. In linking up new resources and new capabilities with the new international system, they can become part of the new network, "new brotherhood of the mind" of people who have a commitment beyond the love of their country, a commitment to the survival of mankind.

Thus as a corollary the new creative role for Asia and Africa in cultural relations defines new and reciprocal opportunities for the producers of a scientific, technological civilization, the affluent donors of aid. They can join a quest for a deeper comprehension of the values of other cultures and of their own. From this can come fresh perspective in which cultural relations will be enriched by new appreciation of the rich cultural heritage of mankind as a whole; all can join in initiating and developing new forms of relationships. In

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real life, mutuality, reciprocity and cooperation are not abstractions but are expressed through human beings. It is they who realize the sensitivity and openness and resulting humility of mind so central to these ideas. The process of value transfer takes place among people: with elites, different interest groups, those in and out of power, and the masses.

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# III. The Cultural Search for Meaning: Man, Youth and Values

The forces that shape the context for cultural relations, and the emerging role and opportunities of Asians and Africans therein, raise fundamental questions of values and meaning. Young people across the world are looking for alternatives and seek deeper understandings of the nature of man and society. They are open to imaginative insights that might lead to a more humane future. In the world in which we live, one of the most valuable and promising forms of cultural exchange is to increase the range of human interests and skills that shape the life-style of a whole civilization. These concerns go to the basic factors that determine what each civilization is and can become, and therefore, are of primary and continuing importance, not to be neglected until economic development and environmental problems have been "solved." Cultural relations widen the range in which man can live his life, including working out the relationships of means and ends, technology and social purpose and one set of cultural goals to another. In preparing for the future, it is vital to see cultural exchange as a means of broadening the area of choice and widening the fund of human experience, thus making it possible to build a new and happier and more civilized life.

*Redefinition of the nature of man*

It is important to identify the first part of this topic as man, and not as "citizen" or "world citizen" or "economic man," but boldly and unequivocally as man, because there is more at stake than man's position as an element in political restructuring of the world or in



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relation to his obligations as a citizen. The problem we are all facing is the redefinition of the concept of man as the whole man. It has become an urgent problem because of a new plasticity that the concept of man has gained in recent and emerging cultural relationships, but also in the light of advances of science, including genetic intervention of various kinds, organ transplants and so-called mind-expanding or memory-building drugs. They all reopen the question of how we define man. There is also a whole range of problems opened by developments in the biological and other sciences. It is not enough to say that future civilization should be man-oriented or man-centered. It is also necessary to inquire into the "quality" of the man of the future and also that this quality be such that it has meaning and is a source of motivation. Man is man to the extent that he wants to be more than he is, to transcend himself, and to be certain that this quality will indeed insure survival and progress. The danger is that he may become hypnotized by self-love and thereby fall prey to the dangers of pride and arrogance. Impending developments cannot be truly beneficial unless men are able to overcome or channel their egoism, vanity and aggressiveness and nourish characteristics of openness and humility, developing a readiness to concede and to share. These qualities grow out of a deep faith in the dignity of the human person and an alert consciousness of and respect and concern for "the other" (whether an individual or a group). This concern for the other, this transcendence of self, whether that "self" be an individual, nation, class, race or creed, is, we venture to affirm, the essence of morality. Without such morality, not only will the human condition remain highly precarious, but the needed universalism, even if achieved, will prove to be impotent and without content and the desired humanism will bring more evil than good.

Still another dimension in which man will have to seek redefinition is in terms of the crowded world in which he will have to live. Until the present, his preoccupation has been with freedom as the essential condition for the flowering of his potential. That may not any longer be the central problem for him, although we are fully aware of restrictions on freedom in most societies. Man's individual and human rights are still too often impaired and we must all keep striving for the creation of those conditions that improve the conditions under which he lives. However, another focus is emerging, involving the restraints that men have to put on themselves to live in a more crowded world. The population crisis is creating moral problems of tremendous com-

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plexity, such as abortion, birth control and the need for a more rational and spatial distribution of population, focusing on the balance between individual human rights and the collective survival needs of a nation or community. Thus, the problem of human rights and freedom entails a search for an appropriate balance between individual human rights and the social obligations essential for man if he is to live in a civilized manner with more neighbors than his ancestors knew. His personal living space is becoming severely limited. In this connection, Japan is an example of a civilization that for centuries has responded to extreme crowding on a few islands and which has, as a result, evolved a social system giving priority to the needs of community life. In many and diverse situations what is most needed is more self-knowledge, more about what we can expect in the new crowded world so we may identify emerging problems before they become critical and we are forced to react in panic.

Another aspect of the redefinition of man's concept of himself is the need for greater sobriety in viewing the place of material goods. In the rich countries ecological necessities will force a slowing down of the growth rate, new consumption patterns, new concepts of happiness and the good life and a reexamination of basic drives. Some very basic cultural questions are involved and can lead to new images of man in society, involving renewed stress on participation with accountability. We will become acutely aware, once again, of the urgency of various concepts of coexistence, the ways of resolving conflicts and the rebirth of the notion of public responsibility.

These considerations raise questions about the appropriate role of science and technology or, more precisely, of man's use of them. While science and scientific knowledge are in themselves a product of man's quest and achievement, there remains a problem of the relevance of new knowledge to the urgent problems of the world and of society. A strong case can be made for a redirection of some of the resources that are available to science and the scholarly world toward an attack on international poverty, overpopulation and other emerging problems. This will inevitably mean a reduction in the amounts available for the creation of technologies of convenience for the saturated markets of rich countries, which spill over into developing urban areas around the world. The test will come in the ability of the rich countries to respond to the challenge.

Finally, man has to redefine his relationship to society and to art.

Part of the problem is the rediscovery or identification of patterns for happiness and the good life. Art has perennial and enduring relevance, for aesthetic expression is a basic human need. Furthermore, art expresses the convictions and commitments of Man. Perhaps we have to look for a revitalization of the concept of art in terms of community life, rather than as exclusively an expression of individual self-consciousness. In the emerging world order, in which fuller and more rewarding community living in both cities and rural areas will be achieved, it is important from the outset to consider ways in which men can express themselves aesthetically in community life. In this connection it is important to recall that many of the traditional arts of Asian and African peoples are activities in which a whole community participates. This is an area for study, experimentation and innovation which may yield large benefits, not only in those areas, but in the affluent countries as well.

*The contribution of youth*

Again and again in our inquiries, we have found ourselves absorbed with the concerns and interests, the aspirations and frustrations of youth in whatever situation they find themselves. Here we do not address ourselves to "youth" as such because our primary concern is with new ideas, perspectives and problems which all will face in a world where the whole population is steadily getting younger. In a country like Indonesia, for instance, more than half of the population is below nineteen years of age, and in the United States thirty million are between eighteen and twenty-five. The World Bank now reports the median age world-wide is seventeen years. Under these circumstances, it is not possible to speak with detachment of "youth" as a rather minor problem apart. Contemporary youth are in a particularly strategic situation since they will be most affected by future developments and inevitably will be involved in cultural relations.

As a recent United Nations study has pointed out: "There is a growing sense of unity among young people, a feeling of world solidarity and a sense of common responsibility to achieve peace. Youth of the world is seeking a universal identity. This is a new kind of population, more resilient and adaptable than their elders, ready for change, open to new ideas. Youth of the world will soon predominate in world affairs." Thus we must recognize and encourage thoughtful young people to build more networks of relationships nationally, intra-regionally and inter-regionally. The problems of youth are our

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problems and we must think of them in terms of the totality of our communities and our societies.

A central problem in cultural relations for the future is the need to reconsider and facilitate the role of young people in the creation of a new and different world. This may mean institutional changes, making it possible for younger people to assume greater responsibility earlier in life. It may mean establishing educational methods to enable youth to learn certain essential things more quickly and to prepare for a career or careers more effectively than under traditional educational systems. It may mean the development of new patterns of work and learning and different career perspectives in business, government or education. And these are but a few of the ways in which urgent efforts must be made to harness and channel the creative and dynamic social energy of youth.

Thus new concepts of the future and new patterns of work will have to be worked out. The young must participate and share responsibility. This will require tremendous institutional change in all societies. But it does not mean that the older generation should abdicate its responsibilities. They ought never hold back suggestions, ideas or solutions drawn from their deeper knowledge of history and broader experience. The older generation owes it to youth, as to itself, to fight for its ideas and principles and in no way deprive youth of the right and the privilege, in return, of fighting for its ideas. An Asian proverb states, "It is a terrible thing to have a reasonable father!" It is only in struggle that the identity of youth can be delineated and their ideas and notions hardened and refined into useful concepts. Thus one cannot speak helpfully about youth and the cultural changes in society that will be essential for the future unless he speaks of both generations, the older and the younger. Their relationship will vary within each civilization and society. A great deal of thinking and searching is essential on the part of young and old, and especially of both together.

*Implication of values differentials*

One aspect of this search will be a working through of new and emergent ethical problems and the search for a new ethics of survival. In fact, when man faces the future he in reality faces himself; so the problem is to help devise the instrumentalities that will make this search feasible. We shall have to think in new directions, not only on broad philosophical problems but about hard specifics such as the writing of children's books (which shape values), and about the opera-

tional and functional values which will enhance the survival capacities of man. We must think about new rituals, and new forms of celebration of those values that will be functional in the future. These are some of the contours of this important subject that bespeak urgent and continuing consideration.

The problem is very real and crucial. It is close to the heart of any program for the improvement of cultural relations in the future. It arises because of the values differential in the world. The value systems of the young, insofar as they have an integrated and overall system, are reactions to their own personal and societal problems. These reactions are broadly of two types: tending either toward social activism in responses ranging from blind violence to experimental and alternative types of social organization; or to religious and spiritual experiences, with or without drugs. Youth in the developing nations are to a considerable degree social activists in reacting to their own societal situation represented by inequality, poverty and backwardness. At the same time, the values of many youth in the developing nations represent personal philosophies that have been abandoned elsewhere, particularly as they relate to the inner world.

What then is the problem? And what means should be used to link up the potential for social change and transformation in the rich and the poor countries seen through the eyes of the idealistic young? Simple exchange is probably not the answer because it will only emphasize the distance between the rich and the poor. The hope that there will be a common revolution that will link them up in a kind of natural fashion is also an illusion because there is little revolutionary potential among young people in the West. The latter are limited by an essentially particularistic and anarchistic concept of society. Their reaction to the over-organization and over-bureaucratization of modern society is to form themselves into spontaneous small groups that appear and disappear according to needs. This prevents continuing organization for recurrent needs. What is possible is less a restructuring of society than a revolutionary dissolution of organized society through increased chaos, both in the rich and the poor countries.

What is needed therefore is not simply increasing contact and exchange, but rather some unifying vision of the human person and of the world that gives proper place to the flight into the inner world linking up with the religious experiences of the past—and to search for new societal forms, grounded both in experience and imagination.

A world vision combining these two perspectives could provide a grand design for cultural relations for the future. How is this going to come about? The first requirement is a clear definition of the need—a unifying vision worked out by individuals and groups and modelled to fit their particular situations. For this the task is not so much to increase contact but to find exceptional and creative individuals, wherever located, who have the ability to see new relationships. This calls less for a formal organization and more for searching out extraordinary individuals wherever they can be found, finding ways to assist them, bringing them into touch with one another and encouraging them to foster creative impulses, rather than stifling them in the name of the *status quo*.

One element of this problem is the danger that communication across national boundaries among those who seek new approaches and new answers might be complicated by a phase differential of their cultures. A very important, even crucial, aspect of cultural relations in the future is to find ways of coping with this problem. Simple increase in contacts by number or intensity will not be sufficient. Communications of much greater intensity and longer duration are necessary—and for this various new or rediscovered small institutions of an Ashram sort, as recommended strongly by the Southeast Asian Study Group, deserve very serious attention and testing.

Another aspect of this situation is the increased antagonism between governments or administrators and the younger generation, particularly in parts of the world where dissent is feared and tolerance limited. The irony and tragedy of this is that it occurs at a time when social change is desperately needed and when the resources of idealistic and courageous youth are at a high peak. Their contributions should be welcomed and encouraged, and ways discovered to bring them into the decision-making and development planning of the future.

The urgent need, then, is for a higher vision, a clearer scale of values and a fresh sense of what is worth living and dying for. We would encourage individuals and concerned groups to seek ways to synthesize those fragmentary social and ethical impulses that are appearing in the world into a single, unifying world outlook—a kind of scenario of hope, but a scenario within the horizon of feasibility that could give direction and purpose to the striving of both young and old to find their place in the future world order. Such a scenario would have to include and inter-relate guidelines for understanding such

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issues as the conditions and maintenance of peace, disarmament, the dividends of peace, a new ecological balance, the concept of social or distributive justice nationally and internationally and a political order dealing more relevantly with the distribution and utilization of raw materials. It would be a blueprint with a difference for it would provide for flexibility and growth.

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# IV. Strengthening Local Capabilities of Developing Countries

Another outstanding challenge to all who are concerned with planning international cultural exchanges in the near future is to develop a means for strengthening local capabilities in the developing countries. This emphasis, of course, stems from an acute awareness that new answers to developmental problems have to be discovered and implemented. More relevant and useful patterns are needed in addition to older ones. This search parallels that for greater ecological balance realistically related to the resources of the earth and of each particular country. In other words, invention of instrumentalities relevant to the development of local capabilities is an inherent part of the total effort to live rationally and equitably on spaceship earth.

In this endeavor, cultural relations can play an important, and even decisive, role in developing local capabilities. There is, first of all, the need for intermediate technology. Second, there is need for reform in education, of its content and duration and for a closer integration of learning and working. A third need is for instrumentalities that will make knowledge and technology available much more rapidly to developing countries, without forcing it on them.

*Types of exchanges*

Among the types of exchange that can be used for these ends are:

1. Informal cultural exchanges, sometimes incidental to business or other activities, which can ofttimes be more important than formal exchange programs;
2. The building of formal networks through a diversity of instru-



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ments, bilateral and multilateral. Frequently small agencies have a freedom and flexibility to do tasks that larger ones cannot handle and should be welcomed by governments as one means of achieving human and social development goals;

3. Foundations and other private, non-governmental initiatives will continue to play an essential role. Foundations in various countries are part of a world-wide network useful in the transfer of knowledge and the initiation of programs realized in the development of local capabilities. It is hoped that new and relatively small funds may be created in developing countries or regions, funded where possible by consortia of foundations and local resources and fully autonomous in their areas.

It is vital to speed the establishment and increase of global networks on which, eventually, new national programs can be built and to which more ancient ones can relate. What counts is not so much the particular structure as the ties among people spread around the globe. There is need for the establishment of many more private agencies, foundations and other institutions to aid in new relationships within developing countries and regions where there are common problems.

Before stating the implications of this orientation for science and technology, for education, for the universities and for public policy, it is important to recognize certain basic guidelines. The most important may be the changing perspective on educational and cultural exchanges, from simple transmission of knowledge and techniques to a concern with the process of change itself. We can now discern a process of reappraising the recent heritage of cultural interaction and the emergence of new patterns of thought and action.

Of primary importance in future cultural relations will be a growing network of small, private organizations, each existing independently and acting autonomously. The present domination of cultural relations by nation-states reflects the fact that they are the most powerful components of international society; it does not prove that they are the most effective agencies for the conduct of such relations. We do not suggest replacement of governmental and intergovernmental activities, but the creation of supplementary channels based on particular areas of competence and concern.

Other guidelines for cultural cooperation are inherent in the lessons of a handful of so-called success stories such as Mexican corn and wheat research and its bearing on the "Green Revolution." Certain

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principles can be derived from cultural relations efforts which apparently succeeded in realizing most of their objectives. Among the working principles are, first, the identification of a major human and social problem for which local people seek a solution; second, the development of relevant programs directed to this end; third, the phasing in and out of external assistance so that it diminishes as local capabilities are developed; and fourth, the rapid spread of newly found knowledge and solutions throughout the world. Experience indicates clearly that these principles are applicable in any culture when they relate to fundamental, human situations. They have proven dramatically effective in problems of wheat and rice genetic research and in health. Crucial to advance and underlying other principles is the creative interplay of individuals with varied backgrounds and the transferability of experience to other countries. A further guideline involves the delineation of identity roles within the rich and poor countries. Continuing clarification and recognition of who they are and how they relate with others is vital not merely for those who plan the strategies of development in the future, but for universities, foundations, governments and other institutions, as well as individuals involved at any point. Mutuality and cooperation are the keynotes of significant and useful cultural relations now and in the future, while every form of arrogance or paternalism is as intolerable and repugnant as it is self-defeating and futile.

*Science and Technology*—We recommend a major effort involving both developed and less developed countries to build local capabilities in science and technology in the developing countries. Aggregate investments of from twenty to thirty billion dollars may be required. The basic consideration is the growth of the scientific attitude and understanding in education, beginning at primary and secondary levels. This has the highest priority, for throughout the system there is need for an atmosphere supporting and encouraging scientific curiosity in all aspects of the environment. In certain regions, such as Africa and the Middle East, science training has lagged far behind education in the humanities and social sciences. To some extent this is also true in other regions where educational systems are part of the colonial legacy. An adequate program of science and scientific research is essential for every society, whatever its origins.

A second requirement is a fundamental redirection of research and development funds so that research in developed countries can be more consistently related to problems of international poverty. This

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redirection of research requires a shift in the value orientation of a critical mass of scientists in developing nations.

In this connection social scientists of countries in the midst of rapid social change have a rare opportunity to identify and define their societies' problems in terms of the new sense of national purpose, sharpen the vision of the society they seek, relate emerging value patterns to changing social realities, search out alternative routes to their goals and help leaders to understand the stages of development the society has achieved. These are some of the intellectual challenges that will have to be faced; and in this framework social scientists will have to reorient researches in their own countries. It will be necessary to choose subjects of research and make experiments on the basis of relevance to the problems of poverty, backwardness and change throughout their societies, especially in rural areas. They should write for journals and readers in their own country and region, and not publish exclusively in professional journals in the West. Manifestly this also has implications for graduate and postgraduate education in the older universities which must discover new ways to train young students from developing countries for careers dedicated to the needs of their countries. Fewer efforts should be made to involve them in frontier research relevant primarily to the industrially most advanced societies and in "pure" research.

A primary qualification in the selection of "experts" for service in those countries, beyond their professional competence, must be their willingness to put knowledge and skills to work solving pressing problems in societies at a particular stage of development. Too often, experts selected by international agencies have been chosen because of political pressures operating within the bureaucracies and sometimes their primary concern has been to use their consultantship for the advancement of their personal or institutional interests.

*Education*—In addition to science training in the educational systems of developing countries, other phases which need emphasis are: 1. continuing professional training of teachers, leaders and researchers in their special competences, but with emphasis on the emerging needs of their countries; 2. the selection and training of young leaders, discontented with things as they are but willing and able to assist at various levels of society in developing new patterns of life and living; 3. exploration of new and more relevant primary education; 4. further experimentation with informal or non-formal

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education; and 5. more experimentation in use of new media and new technology in teaching and education generally.

There is an urgent need for study and research into the many problems of intercultural relations and in the history of culture-contact and culture-change, a field largely neglected by today's social scientists. Here is an area deserving the highest priority, and it is necessary that it claim the interest and vocational commitment of young social scientists in many countries. The situations and perspectives in policy set forth above indicate something of the range of problems and questions which need thorough and continuous investigation. Among them are: What sections of society are or should be involved in programs of intercultural relations? What roles should they play? What policies are relevant to the new needs? Who makes them and are they deliberate or ancillary? What is the appropriate role of international or trans-national education in relation to development? What is the place of science, technology, the humanities and religion in the new education programs of the different developing countries? These are only a few of the questions that immediately suggest themselves, but they are among the most urgent.

Universities have a major role as a chief instrument in developing the cultural future of mankind; but as Dr. Constantine Zurayk pointed out to the International Association of Universities (Montreal, 1969), they will be successful only if there is *"a commanding attitude on the part of the university,* an attitude which is born of a new vision of its responsibility, as a pioneer in the reshaping of its own society and in the building up of the new world order and a will and determination to fulfill this responsibility to the highest degree." A most urgent problem arises from the fact that, while many universities of the West have developed the capacity to provide postdoctoral training for scientists and other professionals of developing countries, these scientists have yet to develop the essential competence for preparing students for leadership roles in the societies, professions, organizations and central institutions of their countries. What is needed is the intellectual experience which would enable them to gain the language and concepts to think creatively about the futures of their own cultures and about the relationship of their national cultures to the emerging world cultures. This means enriching university programs to expand conceptual thinking from "training" to "education" in the largest sense.

Regional universities, especially, can play vital and creative roles.

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The experiences of developing universities, such as the University of Ibadan in Nigeria, the University of East Africa or its three successor national universities, Haile Selassie I University in Ethiopia and the American University in Beirut provide examples. In the same way, leading educational centers in fields such as agriculture and health have evolved in developing countries with an outreach far beyond their boundaries. This has special relevance to the tasks of cultural relations for the future because international cooperation is best achieved within a broader framework. Outside agencies are able to work more effectively and with fewer misunderstandings. From the standpoint of donors, help is better justified to institutions reaching larger constituencies than to purely local institutions. Assistance in these terms has a multiplier effect and scholars from one country find themselves contributing in turn to the growth of others. Finally, networks for educational cooperation are possible even across national and linguistic barriers, as in the case of cooperation between French-speaking and English-speaking African universities.

Provincial universities are of crucial importance in preparing leaders for regional development and their support needs to be coordinated whenever possible, with national and regional universities.

*The Humanities*—We have already emphasized the need for countries seeking to introduce science to offer courses in science from the earliest grades on. But it must be recognized that an overemphasis here carries serious risks and hazards. It would clearly be disastrous if the developing countries were to follow the experience of many in the West where a prevailing emphasis on the practical, the immediate and the technical—all for very good reasons—results in less support and interest in the humanistic component in educational programs. It is self-evident that the cultural perspectives to which we are committed would be unattainable if this were to occur. Rather, we recommend that the developing countries make a major effort in revising their education systems to devise new patterns which incorporate both science and the humanities. In this way, they will be serving the best interests of their own futures and also will be giving a lead to some developed countries who have lost the way.

The proposed task is not an easy one. The humanities are concerned with the study of mankind's heritage. They cover history, philosophy and criticism, language and linguistics, the creative arts and religion. They differ from the study of the sciences and technologies primarily

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in that the latter possess a method and techniques for mastery of a field, whereas the humanities with their own methods are concerned with universal human situations. Furthermore, the humanities have tended to become specialized and to neglect large overarching human and ethical problems. They offer fewer vocational opportunities. Thus, they have tended in some western universities to play a secondary role in international cultural relations, subordinated to strategic military and political or transient and faddist interests which determine the field or culture that will be studied. The results have brought distortions of various kinds.

What is needed is more people interested in the development of genuine cultural relations apart from specific political and military trends, people who will try to broaden the notion of the humanities in the direction of a community of teachers and scholars interested in focusing on the major problems of mankind, cutting across national and cultural boundaries. While to some this may sound too abstract, it is clearly in the intellectual tradition of all our cultures. It further emphasizes the capacity the humanities have for mutuality of interest and concern for all mankind because of common, shared problems and values. It may be thought that because humanistic studies have been by and large single-man enterprises, the sciences have a large advantage in cooperative team undertakings. We recommend that scholars of the humanities explore various possibilities for cooperative undertakings in fields such as the history of cultures, which might provide opportunities for historians from different countries, sharing a common interest, to work together on understanding their own cultures while developing the field of humanistic knowledge in general.

The arts reveal another strength of the humanities. After all, "a Balinese dance is a Balinese dance" and has its own identity, as does a Russian ballet, or any other similar cultural expression. It possesses what might be called instant equality and mutuality. It is there for what it is and it is immediately understandable. The same can be said of literature, once the language barrier is surmounted. Thus the humanities do, in fact, provide a strong basis for mutuality and understanding. Science, of course, has its own universal language, but in the arts the basis for mutuality of work and concern is certainly no less strong. In any event, the two strengths can and must support one another in building more harmonious, cooperative and successful relationships among cultures in the future. A special opportunity is in the field of comparative studies of different societies and cultures from

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the social science point of view. We urge that the humanities and social studies place greater emphasis upon comparative studies and thereby multiply relationships between scholars and artists in different countries and cultures and enhance possibilities for mutual understanding and development.

In these days of preoccupation with economics and technology, it is important to emphasize the obvious, but neglected, role of religion in cultural development. Elsewhere we have noted the crucial importance in relationships and understanding among cultures and civilizations of the place of values and their inevitable reference to personal religious faith and transcendent Reality. It is important to emphasize that no civilization or culture can be understood apart from knowledge of what is considered good or desirable, the source of commitment to values and the link-up of precept to practice. Religious beliefs concerning the natural world, the nature of man and transcendent Reality have played and continue to play a role of major importance in shaping the cultures and civilizations of the world. Studies which minimize, neglect or denigrate this aspect of culture cannot fail to distort the social and human aspects. Development plans which disregard it or fail to gauge its inherent significance, often from preoccupation with economic growth or zealous promotion of science as the only significant modern value system, must do violence to the human and social elements of development. We present this view with the greatest urgency, and we would further urge upon universities and colleges the objective study of religion as an essential element in the understanding of cultures and their inter-relationships in the present and near future.

*Polity and Policy*—We recommend that each country establish a long-range cultural relations policy. This will add order, coherence and meaning to the aggregation of programs resulting from various motivations and pressures. It will permit long-range planning and advance mutual cooperation among countries and peoples. It can preserve the integrity and autonomy of cultural activities which are essentially long-term in nature and help shelter them from the quixotic interruptions and distortions of domestic or international pressures.

We recommend that while each nation's cultural policy will necessarily and rightfully reflect its own cultural heritage and present situation, some general guidelines be observed which have a special bearing for all in the near future. They include: 1. provision for major reliance upon universities and other cultural institutions as instru-

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mentalities for implementation of the policies; 2. coherence with regional and international cultural policies and endeavors, especially those of the United Nations and UNESCO; 3. recognition of the necessity for inclusion of both science and the humanities at all levels of educational development and in other cultural undertakings; 4. contractual provision when receiving or sending "experts" of a local capability impact clause—to insure the intention, competence and practice of development of local capabilities and instrumentalities.

We recommend a major emphasis in development planning and allocation of resources on the establishment of cultural networks of human solidarity of many kinds, not as substitutes for regional or national universities, professional societies or other institutions, but as supplements to them. They would include groups of scholars in programs of research, teaching or educational planning and young scholars and youth associated in work and learning or planning experiences. A major emphasis upon such networks would strengthen the fabric of inter-cultural cooperation and a large and varied increase should be encouraged and supported.

We recommend that universities and educators explore new avenues and roles in cultural relations for the future and to that end: 1. that special thought be given to the innovation of programs of education at all levels of teaching, at the university level especially, and of research, which give special attention to the joint role of the sciences and humanities, each with its distinctive contribution to a human future (especially urgent in societies where science must be introduced and a scientific atmosphere developed, but also in those societies where science and technology have flourished and the humanities have languished); 2. that studies and teaching in the comparative humanities be designed and encouraged; 3. that the social sciences continue to develop comparative studies, but with a new and fresh emphasis upon contemporary and historical studies of culture-contact and culture-change reflecting a diligent search for working principles and practices to make possible comparable successes to those achieved in health and agricultural research; 4. that the arts be restored to a central place; 5. that provision be made for the objective study of religion as an inherent aspect of programs of exchange and development and of the training of cultural and other foreign service officers.

Recognizing that implementation of the above recommendations, and others found in this report, will require experimentation of many

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kinds, we recommend that special thought be given to two overall concepts of a more general nature: 1. The establishment of regional funds for the financing of local capability improvement projects, science development, and the development of new activities not fashionable in the scientific establishments of the rich countries but relevant and urgent in less developed areas. Such funds for educational reform and intermediate technology might be provided by a consortium, but local and autonomous management should be assured. 2. The need for a much more intensive and continuous interchange of experience in development of what has proven useful. It has become clear in these inquiries that various areas could benefit more from the experience, successful or otherwise, of other areas. Apparently little is known about such experience and what is known is derived largely from foreign advisors rather than from direct information. Thus, more direct lines of communication are needed, journals filled with accounts of new project experience, both failures and successes, from which other countries would draw lessons on how to proceed and how not to proceed. What is needed here is something more than scientific and scholarly articles which appear in the professional press. The need seems to be for a new form of development journalism and for the encouragement of journalists from developing countries who would examine projects in various countries, write them up and help interpret them in necessarily different situations. This would supplement rather than replace scholarly reporting and would give both eye-witness reports and a more sophisticated type of review.

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# V. Reconstituting the Human Community

Rich and poor nations alike face the problem of helping to restore and build a humane world society, for we are a divided world, torn by factionalism, civil strife and deep national, ethnic, tribal and ideological divisions. The shackles and constraints of a divided world community lie heavily upon us and one of the first objectives of cultural relations for the future must be to break them down in the name of mankind.

Not only are there tensions within nations and communities, but there are also tensions between nationalism and the human race. Each nation that wants to play a role in helping to build the more humane world society of the future must relativise its sense of uniqueness and join others in a common endeavor. It must be prepared to live in an "open world," never forgetting its mutual dependence upon other societies. For every major nation-state this challenge is particularly acute. To lessen the claims of uniqueness deprives any nation-state of certain dimensions of its moral strength. The controlling question for all in this evolving status situation is how to find a new balance between uniqueness and commonality. Once more, however, we all confront the perennial issues of antinomies and ambiguities, and unless we are realistic, we are unlikely to contribute helpful guidelines.

*Challenge of the divided world*

The present theme, "Reconstituting the Human Community," derives inevitably from the challenges and opportunities. We have not been concerned with instant panaceas, nor yet with utopias either of



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an older or more modern variety with charts and blueprints for the future and purposes proclaimed with missionary zeal. The practical challenges and existing opportunities which we have glimpsed are far more fundamental and significant. Two aspects have a particular bearing upon our recommendations. For one thing, we have been vividly aware throughout the inquiries of the past two years that in a quite unusual sense we as a group have become knit together. Within the microcosms of our Study Groups in different parts of the world and our international Colloquia we have become more aware of the possibilities of the human community. Mankind's predicament today is that we are torn by divisions and stand within different cultures. While we need one another, we make scapegoats of one another. Through this modest program of inquiries, each Group and individual, interacting and working together, has fundamentally altered long-standing views of cultural relations and of opportunities for the future. From listening to one another and from intense debate has come, not universal agreement, but the discovery of a fundamental unity on a different and higher plane. From this experience new confidence in the future has emerged with hope that men everywhere will come to practice mutuality and cooperation in their relationships.

A second point that we would underscore, borne in upon us from many quarters and different parts of the world, is that the audience for fresh and bold thinking about cultural relations for the future is broader than we had at first thought. It is made up of diverse men and women who belong to societies, not to communities—to societies where, as one sociologist said years ago, "Men huddle together as porcupines in terrifying fear, rather than in love and mutual trust." It is made up of youth, of women, of minorities, of victims of poverty and affluence, of victims of impotence and of too much power—power so staggering as to make it powerless—and of victims of change and future shock, of utopias and of fear of the apocalypse.

All these considerations remind us of the precariousness of human relations. Even the steadiest of human relations move along a precipice. The links that have been formed in our little network are being continued in various ways, both regional and world-wide. This is at least a small start, among many others, toward the human community that is desired. The remarkable solidarity which we have experienced, through moral as well as intellectual bonds, was born because the idea of diversity and unity was not only talked about but tested in the crucible of our experience. But beyond this little enterprise, there are,

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as we well know, many more who seek to mold new communities, both small and large, and who share our feeling of need and common concern.

What is it, then, that we have in common? Basically, it is two things, We seek human community but without certainty of its possibilities, characteristics or attainments. On a personal level, we know what we want: something more than the depersonalizing effect of life's structures, margins for the expressive and intuitive and among fellow-men a new surge of trust. On the intellectual level, we seek theories to do away with violence and to bring more social meaning and coherence into what society does. All who share these concerns embark, as it were, upon a modern odyssey into the unknown, voyaging upon trackless, stormy seas of change without adequate charts, but with knowledge and experience indicating both the perils and challenges involved and with renewed confidence in one another and in our diverse heritages. The unique feature of the new adventure that awaits us is that we pursue our ends in the absence of affirmations. In the pursuit of critical reasoning, neither the question nor the answer comes easily. We know more about what is wrong than what is right, what is worse than what is better. We are against materialism, consumerism and militarism, selfishness and callousness, despoilers and oppressors, hypocricy and moralism. We are better at talking about fallacies, contradictions and inconsistencies than we are about what we believe. So we are caught in a predicament such as Lincoln described when he talked about "a people destitute of faith and terrified by skepticism." But we also know that even today between countries that are opposed to each other in the political or other fields, there is a vast amount of cooperation. Little is known, or little is said, about cooperation, but a great deal is said about every outbreak or expression of conflict or violence, and so the world is overwhelmed by the idea that conflicts go on and we live on the verge of disaster. It would be a truer picture if the many cooperating efforts in the world today were recognized and put forward and we came to see that the world depends on cooperation and not on conflict.

*What we have learned in our inquiries*

In this world-wide atmosphere, so characteristic of the age, we have learned in our own little cooperative enterprise certain truths about the opportunity and challenge of reconstituting the human community. They are as follows:

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1. We have learned that the human community is not one culture for the whole world, but many cultures in Asia, Africa, the Middle East, the Americas and everywhere. This requires, as Joseph Needham has pointed out, a transcendence of "only a European point of view" in regard to the origin of science, democratic development, nationalism and the United Nations, as well as a transcendence of the "psychology of dominance," especially in regard to the power of science and technology.

2. We have learned that the future lies not in remaking cultures in a single mold, but in discovering and reinforcing local strengths, in revitalizing traditions as well as giving birth to new cultures and new patterns. In this cultural advance the peoples of the new nations of Asia and Africa may provide the clue. In this context they have an especially exacting task of discovering their own roles as the true basis for creative participation in the evolving international community.

3. The curse of cultural relations has been the incubus of a dualistic view of a world divided between the powerful and the weak, the donor and the recipient, the dominant and the dependent. This nightmare can be and must be overcome if the world is to reap the full fruits of an interdependent future.

4. New patterns of relationships and institutions, of social and political inventions are needed, running across the whole gamut of cultural relations. One example, mentioned above, is the need to explore means of mutual helpfulness and assistance in the matter of developing intermediate technologies.

5. We are all in a state of cultural crisis, conscious of swift currents of change and aware that we share a common plight. We all have to work out our future and at the same time join in building a common future. It is a help to know that we are not alone. Each country, civilization and institution has an identity problem, but through it all, we know that each is valuable in its own right. Awareness not only of strengths, but of common inadequacies, may help prepare us for a little better understanding of each other's cultural problems.

6. We have come to realize and recognize new purposes and new approaches to problem solving. In this connection, some have said that the ability to think about these matters requires a transcending common perspective replacing the simple and fallacious dualisms that characterize much traditional and contemporary thinking. This dualism is expressed, for instance, in the division of mankind into we-they,

Christians and Barbarians, Muslims and Jews, but also permeates thinking which deals with problems of population, disease, the environment and conflict resolution.

Thus it is coming to be recognized more widely that it is never enough to talk simply in terms of problem-solving or the issues of a technical, economic and scientific age. The point has been well made in a report by one of the most powerful international agencies when it said that the national responsibilities of the rich ought not to be conceived too narrowly in simple economic terms. When countries are viewed as poor or less developed countries, they are bound to suffer from invidious feelings. While never ignoring the need for poor countries to become richer, it is essential that they should be regarded more inclusively for what they are. To paraphrase further, a better world must certainly be a richer world with less harsh contrasts of wealth and opportunity; however, it should be a world in which cultural intangibles go hand in hand with numerical comparisons. In this perspective, the idea of development assistance as an approach to the problems of the rich and poor countries is too narrow. An approach to countries which emphasizes their distinctiveness in cultural and historical terms implies different constellations of values than an exclusive stress on economics and technical development. It legitimizes diversity and the right of people to be proud in their distinctiveness, even if this involves a more restrained activism and modest emphasis on material well-being.

In these times, there is widespread dissatisfaction with rampant materialism. The poor countries are being asked to achieve a better balance than that worked out by western societies, a pattern in which material well-being, social contentment, a decent and dignified life all belong together. This accords well with the fundamental concerns of youth in the affluent societies as well as citizens of all ages in many countries. This provides the grounds for going beyond material advancement. There will be no significant, enduring development for the poor countries and no healthy human community of the older and newer societies except when social and political and human problems are considered as essential as the solution of technical problems.

7. Central to the long-range tasks of reconstituting the human community is a more imaginative awareness of the moral and spiritual potentialities of man, drawing on old and new concepts, neglecting neither the good nor the bad, emphasizing ancient truths like the

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proposition that "man does not live by bread alone," but also new truths such as concepts of the "good life," the quality of life individually and collectively and in relation to the changing forces that come to play upon man in his interdependence with nature and the biosphere. It is central to any notion of a new and better human community that man remain master rather than servant of the changing world order. This will inevitably have profound significance in reordering thinking about all dimensions of human relationships in the future.

8. Reconstituting the human community will involve new roles, undreamed of twenty, or even ten, years ago for self-conscious and determined groups such as youth and women, or for universities, foundations and other social institutions. Reshaping the human community involves the restructuring of roles and opportunities.

9. Understanding the human community means facing, even welcoming, the inescapable differences in our community—the phase differentials, the old and the young, the rich and the poor and the changing arenas in which human conduct is possible. Only then will it be possible to make use of creative potential and to institute changes in the institutional setting that may facilitate emergence of the desired future society.

10. Recognizing all mankind's differences, there are still unities from which we derive strength, as does the world community. This unity is a different sort than that which was talked about in too simple terms twenty-five years ago. It is a unity which assumes and takes advantage of lesser unities, such as constructive regionalism and the struggle for recognition by smaller groups within societies. They are unities which those outside a particular unity or unifying tradition have to learn to respect and to esteem, without envy, whether included or not. There will be unities within local communities which strengthen the larger community within a country. And the West, particularly the affluent West, must learn to recognize and welcome, as a sign of true progress, worthy of support, the growth of self-confidence and self-reliance in nations and societies elsewhere in the world and their search for new directions. This, after all, is one aspect, varying in time and place, of the growing fabric of the desired human community.

Thus, this modest program of inquiries about cultural relations in the future is just a small beginning. We believe it will go on, among us and hopefully, within a widening circle, including individuals of socie-

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ties and peoples who did not participate in the first phase and, also, in many educational and cultural institutions. A reconstituted humane future awaits the release of the moral and spiritual potentialities of men rising to a new level of unity and cooperation founded on common interests and goals.

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